M2527

Saturday, February 1, 1975

Westtown

Part 1

MR. NYLAND: So, we make this again a question and answer. There's just one little remark about next week. As you would know probably in New York for three days; Monday, Tuesday and Wednesday. It will affect, I think, the Wednesday evening, Robert.

Robert: Yes-

MR. NYLAND: Eh?

Robert: Yes.

MR. NYLAND: Will we postpone that?

Robert: What do you think?

MR. NYLAND: I think we should-

Robert: Might be-

MR. NYLAND: Yeh- don't have it.

Robert: Okay.

MR. NYLAND: Because then I'm afraid that people from here will come.

Robert: Yes, ~~several~~ some of us will can go come.

MR. NYLAND: I mean, very much ~~of a meeting~~ afraid of- (laughter) as long as you come, you will fill that little index place and then, no room for others. and the idea is really to draw some people from New York, you know that, to put some fresh life in our Tuesday group. Most of that again will be questions and more or less in the nature of a

seminar, you might call it, very much the same as Boston this week, and of course I hope it will be helpful. So now, maybe, that's all I have to say about generalities. Now we'll become more specific. Who has questions? (long pause)

It always gives me time to dream. Now would you like me to talk a little more, gradually leading up so that you can get over your ~~a little more~~ timidity. It really shouldn't be necessary. You know that.

Neil Steiger: Mr. Nyland.

MR. NYLAND: Yes.

Neil: I've been sitting considering my day and week my ~~work~~, and I don't know if it's really clear yet. But I get a general feeling of being a little sad that really my wish and my aim and what I would want to do are kind of lost in a great deal of attention that I've given just to ordinary life, and I can't help but feel it's to a stronger degree than I think would be necessary.

MR. NYLAND: How would you know?

Neil: I just had a feeling-

MR. NYLAND: Have you had an experience? You never had an experience like that before? So how would you know how mugh attention that would require on your part? I think you cannot really judge ~~fudge~~ about it. You have certain things that undoubtedly have to be done and they require attention and so that is the energy which ~~that~~ has to be used for it. What you can hope is that it may not last too long and you have to be careful that you consider, whatever you have to do, that really that has to be done. At the same time I think, there is still enough opportunity in between; that is, that you are not all the time concerned with whatever ordinary life has required.

Neil: Yes, I feel I haven't made enough use of that time.

MR. NYLAND: Yes, I believe so because you do not think about what to

do with your house, and so forth, all the time. It is in the back of your mind. Of course you won't forget it. And many times you have to think about it or it comes to your mind and of course you have to give it attention because it needs planning and so forth, but I think there is also still an opportunity particularly because it is a different kind of experience from usual that that can be connected with something that you need. And this actually can give you a little bit more substance regarding Work on yourself. Then it actually can help you. I think the intenseness of the wish for wanting to attend to ordinary life can be made equal to the wish for the intensity of that kind of a wish for wanting to see what you actually are. In that way it can be much more useful, particularly since it is not necessary to give all the energy in one direction only. I would also say that if you can do that, you will find yourself much more in balance, between that what you have to do for, as it were, the outside world, or partly in periphery, partly largely unconscious living, and that what could really give you the balance within yourself, and that even because of that there is a requirement that, you might even say, that you should pay more attention to yourself. When you say it's a difficult condition, much more is required to keep in peace regarding it, to be able to judge what you ought to do and to see that you are not overtaken or completely absorbed by your ordinary or extraordinary requirements.

All of that, logically, still belongs to an outside world, in that sense in a reaction towards it remains unconscious. But particularly because it is requiring more attention you also should have more desire to face it in a better way. You see now?

Neil: Yes.

MR. NYLAND: It should lead you particularly now, when you feel that

you haven't done it, I think you can make up your mind that you ~~can~~ do more, ~~There should be a way to~~ that you really use the opportunity to the greatest extent. It's sometimes, that is very difficult to know what actually in ordinary life is given as something that becomes more or less useful, and so things like this which are quite ~~difficult~~ definitely difficult a difficult experience to say the least, which does require quite a bit of thought and planning to see how you can make ends meet, what ought to be done first; things of that kind. The requirement of that kind of energy which is then, has to go to an unconscious state does not always mean that you have to be unconscious while you attend to it. The demand is great. At the same time you know that in that kind of demand there is still a possibility that you can become even impartial to that what you have to do, aside from the fact that whatever you are doing will require an impartiality on the part of yourself and as such, that what you have to do in the outside world in attending to the house and the rest does not mean that you have to lose yourself more. This is much more opportunity really to see yourself Impartially functioning.

I believe maybe it's a question of determining for yourself that regardless of what happens as an experience which one must meet in an ordinary normal human? day ( ) regardless of that, you still have a chance to match that what is the requirement of that form of energy with that what you wish for yourself for your inner life. In the final result it will be much more beneficial.

Neil: Thank you.

MR. NYLAND: Yes. I would almost say ( ) one sees particularly the help you get from a group. When you see these people and they work ( ? weekend ) and there is such a desire to do the right thing and to help you all they can, it would affect a person within oneself. And

certain emotional states will be the result. Because of that your life is at a different kind of a level because emotionally you're becoming involved. It's quite different from being physically involved. I say, that form of energy that you get in seeing other people helping you to which you again react in a certain way, reaction is much stronger which represents for yourself more energy available for your inner life. When one lives in gratitude, one lives in a very good level to wish to Work. And the more you can become, as it were, one with such attempts on the part of others, the more you are called to your own Conscience to see how you will digest such influences. All right.

Elaine: Mr. Nyland?

MR. NYLAND: Yes?

Elaine: It's Elaine.

MR. NYLAND: Who?

Elaine: Elaine.

MR. NYLAND: Elaine? Yes. ~~Elaine~~.

Elaine: I have a two part question that has been growing over my experiences ~~in~~ over the last couple of weeks. It came about ~~when it became~~ that I was, it was made very clear to me a certain area of my mechanicality. It had to do with the first half hour ~~of~~ in the morning and my inability apparently to do anything with Work at that time.

MR. NYLAND: Why, why, why, why?

Elaine: Well, the question per se was not just about that half hour. I don't know why. I thought, this week, after Idele asked her questions on Thursday and talked about a friend that I was facing the enemy on the opposite side. I wanted to Work in the first half hour of the morning. I talked about it in my small group and a suggestion was made that I pray the night before that I could Work when I first woke up. And that one morning that worked very well

and then after that every morning for a whole week a half hour would go by and I wouldn't even think about it and suddenly I would realize that I had been awake and walking around for a half hour, and hadn't even thought about it.

MR. NYLAND: Aren't you ashamed of yourself?

Elaine: I was more than ashamed. I was horrified.

MR. NYLAND: Yes. When that happens two days-

Elaine: I beg your pardon?

MR. NYLAND: When that happens two days in succession, what do you do about yourself?

Elaine: I tried to do everything I could, Mr. Nyland.

MR. NYLAND: How?

Elaine: This is where my question came up.

MR. NYLAND: Can you put a wet towel outside of your bed? Or hang something above about your bed so that you have to hit it when you get up? Or can you put certain things in a different way so that that in itself will of course by association remind you that you have made up for yourself a certain task?

Elaine: I could.

MR. NYLAND: Yes, I think you could very easily. That's why I say you ought to be a little ashamed. It isn't right?

Elaine: Well I wanted to go on with the question because-

MR. NYLAND: I'd like to have the question settled first. You can go, and then you can go ahead with another question but I'd like to have this question settled first. I think you did wrong, Elaine. Now go ahead with the second question.

Elaine: I realize it's wrong and what came to me was that it's not that I took it lying down. I really wanted to do something about it and that's why-

MR. NYLAND: No, it isn't true. No, Elaine, it isn't true. You cannot

"I really wanted to do something about it". It is not true. You have been thinking about it. Perhaps it would be better if you could do something about it. It was not really wanting something. If one really wants something, everything else stops. I have a desire without any question and nobody is going to disturb me. You understand what I mean?

Elaine: Yes, but that's part of my question, Mr. Nyland. Because I percieved in that whole thing that was happening a very strong area of my mechanicality, and apparently I didn't know what to do about it and out of that grew the question for me. When you see an area like this, what to do; it's there and it's strong and I would like to do something about it.

MR. NYLAND: Of course, I agree with that, but isn't it surprising to you. Here we have been talking so many times, and almost I would say every week, that is, you do have something to say, you want to ask, that that in itself is not translated as yet into a fundamental wish, particularly when you want to make up your mind that you are going to do it, and then don't do it, that there is so little of, let's call it Conscience, that when you come to a conclusion that after two or three days it doesn't work out, can't you say, " Damn, what's the matter with me?". Or couldn't you ask someone to phone you at the time you get up? Or, that you phone someone. Or that you hang a piece of paper somewhere, or any kind of a thing that you can do; just a small matter that can remind you. And that again, that's the answer to the second question. What will you do? I say put a towel- a wet towel outside your bed. You won't forget it. As soon as you get up, you know it. Put a little obstacle in your way in your regular routine in the mechanicality of getting out of your bed. Then you are, reminded that something ought to be done and you will

do it because there is enough of that kind of a wish provided that you are reminded. You have to have something of the outside world probably to remind you when it isn't there. Prayer doesn't help all this. You can do it the first day, but then you say, well maybe tomorrow I'll have the same thing. and you don't pray. Then you go through the same rigamarole, losing yourself; sleeping as it were, too long. Is that ~~You said~~ the second question, ~~(was)~~ what to do about it?

Elaine: No, that has been actually the first question. I was just going to use that as an example.

MR. NYLAND: There's more to the question.

Elaine: In a way it answered a good part of it for me because when you talked about doing something, you talked- you suggested ~~to~~ me doing something by actually putting something in my way. It seems now ~~that~~ when I look at it that part of this whole mechanical process was that I really believed that I would do something about it.

MR. NYLAND: Yeh, I know. But then you find out, let's say, the second day and third day there is something wrong with that mechanicality that won't remind you. When you pray, you pray to your inner life. You pray sometimes to God. Sometimes you pray to ~~your own~~ a human being and you say, "Will you call me, or may I call you, tomorrow morning so that ~~I'll~~ to make sure that I ~~don't~~ won't forget?". Or put certain things in your way, as I said. This is quite easy for yourself. Mechanicality can be broken. ~~If~~ If I realize that I am mechanical, I would have a prayer every evening asking God, please don't make me as mechanical in the mornings as I usually am. Alright now. Will you take a task?

Elaine: Yes.

MR. NYLAND: In the next couple of days, just spend half an hour in the presence of your inner life, and you make attempts to Wake Up, to have an I actually there. You can even pray for it. You create it,

and you see that that "I" stays with you as long as you can make it. You have to pay- you have to pay for your forgetfulness. You have to consider it that serious. These opportunities that you said you were going to attend to and do it in a certain way. You didn't do it. That is a promise to yourself. And it is that question of seriousness that when you find that you have not done what you ought to have done that you feel that badly about it, that you say I am going to make compensation. That, you won't forget. I say, ten dollars or so you put aside and don't spend it. And you go without lunch and when you're hungry, you'll know why. Things like that you have to learn to teach yourself because exactly for the reason that one is so mechanical and that that closes your eyes at, completely, that you don't even want to have a thought or somehow or other this thought doesn't even appear. You've got to help yourself. Prayer will do it, but it is a little bit too long maybe when you do it in the evening and the first thing in the morning. Tie a string around your big toe. Put your covers in such a way that every time that you pull the covers over you, you know that it is not the right way the covers ought to be, because it is unusual. That will remind you, and alarm clock some way or other. All right Elaine, will we?

Elaine: Yes, Mr. Nyland.

MR. NYLAND: After two days, you call me. You let me know.

Elaine: I will, Mr. Nyland.

MR. NYLAND: All right.

Elaine: Thank-you.

MR. NYLAND: Okay.

Sandra: Mr. Nyland?

MR. NYLAND: Ya?

Sandra: It's Sandra.

MR. NYLAND: Ya.

Sandra: Somehow (time) in the process of Work- there's been a little bit of opening, (I guess I would say) all right?

MR. NYLAND: Say it again..

Sandra: There's been a little bit of an opening.

MR. NYLAND: What is a little bit of an opening?

Sandra: Enough to be able to see a little bit more ~~of~~ (about) what I am like.

MR. NYLAND: You mean you ~~have been~~ (are) a little awake?

Sandra: I don't ( )

MR. NYLAND: What is the opening?

Sandra: Well, it's ~~another way~~ (enough of a one) to see that I am fundamentally closed.

MR. NYLAND: You mean are your eyes a little open?

Sandra: I think so.

MR. NYLAND: You see more possibility about Work?

Sandra: Yes.

MR. NYLAND: Ya, all right.

Sandra: Well, the closedness is now in the way of my being able to Work.

MR. NYLAND: What is now closed~~ness~~? You talked about an opening?

Sandra: No, the opening was only enough to see that I am closed.

MR. NYLAND: (laughing) That's a nice way to look (at it.) All right. Perhaps you close your eyes (and) maybe you see an opening. (laughter)Some may. It's a question what you live with. If there is something that is an opening, it opens you. You can be affected by something of a higher nature? if that is~~n't~~ (an 'I') ~~high~~ which is perhaps a little bit present. Or some form or kind of a thought about (even) objectivity, or a little bit of an aim you have for yourself which also can become apparent, and that kind of pokes you a little in the ribs, maybe.

Sandra: It does what?

MR. NYLAND: Pokes you in the ribs.

Sandra: Yea- that's what I-

MR. NYLAND: Yea. Tells you, make an attempt to wake up. If that happens, Sandra, what is the objection to make that attempt? Somehow or other the thought or the particular feeling happens to be in the direction of Gurdjieff. Something in you is reminded of that. Maybe at such a time you can even say, "Gurdjieff", or even say "I", or you can say, "My Aim", or you can say, "I wish to grow up". "I want to become what I'm not now".

Use the opening if there is a little by poking it and making it a little wider very much like your eyelids, physically, when they're half open, you try to open then with your fingers and hold them there for some time. Do something unusual, Sandra, to connect that ~~with an~~ in association with a wish to Work, and then Work just even if a little, not just naturally a little bit of a 'flash in the pan', as I said, because that won't cook your breakfast. How do you get up and you then see there is a little bit of an opening of some kind? What do you do?

Sandra: (long pause)

MR. NYLAND: Do you let the opening go? Close again?

Sandra: I try... I think that I hold on to closing.

MR. NYLAND: Can you ~~Work~~ walk at such a time?

Sandra: Yes.

MR.NYLAND: Up and down the room, for instance?

Sandra: Yes.

MR. NYLAND: See if at such a time could you come to yourself, ~~That's~~ to that what we call one's own. The consideration of yourself as a body walking for that what can perhaps become clearer, as if, you like, that something is there with you. It's a different kind of nature, call it 'I', because that's what it is. It's a different kind of functioning

part of your mind, mostly of your heart, of really a vibration of a different kind, but telling you something, telling you something; the fact that you exist in the first place but with an association that that ought to be continued and that you should make more attempts than just a little bit and that that attempt has to be in answer to an inner wish and it has to be exact. That is, the attempt has to be clear. What for? I say, see yourself walk. That you say while you walk, One, two, three, four. One, two, three, four, walk. At that time you will be reminded of something else; that something could be there with you while that body is walking and become more and more, as you walk, impartial to that body. Just walking, but the emphasis being on an 'I' being present to you, and this 'I' is functioning. It is not just present. It is there as a function which it has to fulfill, to observe. Can you do that?

Sandra: I'll try.

MR. NYLAND: Yeah. You will get out of that stoop, you know? Just at the moment when you would, as it were, just fall asleep again, at that moment you open your 'I'.

Sandra: Can I say one more thing?

MR. NYLAND: Yeah. Go ahead.

Sandra: Some point of closeness, as far as I can see, became a form of a spiritual pride.

MR. NYLAND: Became the form of a spiritual...

Sandra: Pride.

MR. NYLAND: Pride?

Sandra: Yes-

MR. NYLAND: Oh why- closeness to what?

Sandra: I don't know.

MR. NYLAND: Because there is nothing to be close to. You can have the feeling. You can have a realization of your own existence in that way and perhaps even in a subtle way, your inner life. And you may feel joyful about being able to recognize life or to be in the presence of that which will give you some kind of heightened form of living. But all of that is not of much help regarding Work.

Work is very definitely substances which have to be fed for the building of something which does not exist and which is now potential. And the more you can have that wish in that direction, the more there will be the opportunities you acquire in this observation process, facts of yourself existing, gradually if possible, extending it so that when you are walking that it is a little bit longer than just a little moment it happens. But constantly trying to see if that what you wish to receive as information about you is of a pure kind of knowledge, and not associated with all kind of indications of, let's say, descriptions or even likes and dislikes. Usually when you walk up and down the room your body will help you to remind you. You set it in motion and then you make an attempt as if something is there, present with you which is then observing, which is functioning in that way. You still can keep the explanation for yourself of closeness; being close, but exactly because if that exists, you are even under more obligation. Can you see that, Sandra?

Sandra: Yes.

MR. NYLAND: Yes- alright. See what you can do. Talk about it on Thursday. Alright?

Sandra: Yes.

MR. NYLAND: Good.

Margaret: Mr. Nyland?

MR. NYLAND: Ya?

Margaret: It's Margaret, Mr. Nyland.
MR. NYLAND: Who? Margaret: Margaret.
MR. NYLAND: Margaret? Yes.

Margaret: I find that I am totally reacting to the circumstances in my life. And I call on the strength of my inner life to give me some sort of solidity but I don't know how to be ~~adjusted~~ objective to it- to what is happening.

MR. NYLAND: But tell us first what is happening. You are describing a certain experience, aren't you?

Margaret: Yes.

MR. NYLAND: And you mentioned total what?

Margaret: Involvement in reaction.

MR. NYLAND: Ya. All the energy went there.

Margaret: Yes.

MR. NYLAND: So it was not the proper time to try to Work, was it?

Margaret: No.

MR. NYLAND: So I wouldn't do it. When you change it, or the conditions of your life are much simpler, when ~~they~~ you're not as much involved, when ~~there is~~ you can have a chance that there is some kind of energy available for the purpose of wanting to Wake up.

Margaret: But what can I do in a situation like that?

MR. NYLAND: Nothing. Not hing until the 'I' is much stronger- much more developed. Until it actually can counteract a pound of unconsciousness. You have to imagine that there are two currents. If one is Working, there is one that goes definitely into the maintenance of oneself and considers that what one is in the state which remains unconscious. That means one keeps on thinking, feeling and walking physically, and so

forth; all the different things of a mechanical nature continue to exist. And the other current is a wish. That is, a wish for growing up and development. The wish for creation is something that doesn't exist, starting with an 'I' helping and then going over into the actuality of making that what is potential actual for yourself. As we say many times, Kesdjanian body is at least half-way potential, half-way actual. The Soul is practically hundred percent potential. The wish for Work means that I try to create, build such entities for me that different forms in which life can exist in which I'm not subject to the laws of destruction of nature in the Earth.

So I start to create these kinds of ideas and thoughts into a kind of reality for me in conditions where I can give it really attention, which it needs, and that attention has energies not used up but just ordinary life.

So do it in a simple way at the time when you wake up, early in the morning as I've said many, many times. Your first two or three hours in the morning are excellent because you're not as much involved as yet and you don't have to be, and you're still home, and you can still do this and that and the other in your own pace. You can even stand still. No one will object to it, in whatever you do. You can eat your breakfast very slowly. At the same time there may be enough of a wish in existence for yourself really to make something of a different kind of nature. We're talking about nature and Great Nature. There is a difference between the two. Gurdjieff mentions that many times. Gurdjieff mentions it that 'I' having a will is an aim for a man. Of course if is difficult to do it, but then the man is foolish when he tries to do it when the conditions are too difficult.

If one really wants to Work, and when the 'I' is still very, very small, you must know that it immediately will be effaced in the pr-

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presence of the tremendous amount of reactions or unconscious forms of behavior. So I selected very simple ways to start with, and particularly when I'm not so much attached even to that which is the object of observation which is my physical body. They're not considered very much by wishes or by feelings or by thoughts because they don't have to be there so much in the morning. And any times during the day that you can find simple opportunities where you also are not reacting too much and not too much mechanically behaving. At such times you make attempts.

Is that clear, Margaret?

Margaret: Yes.

MR. NYLAND: So don't try (ti) when you're involved. It's no good. It won't buy you any bread at all in heaven. All you do is a little rearranging of certain things in a mechanical way and quite unconscious. There is no 'I'. But keep on going until you find simple times when it can be a little bit more successful, or a result. All right? Good.

Come, talk.

Judy Jacobs: Mr. Nyland, this is Judy Jacobs.

MR. NYLAND: Yes, Judy.

Judy: Your answer a few weeks ago was extremely helpful to me. It affected me very deeply. It made me really--it brought me back in contact with my real pure wish for awareness, and not forms of considering of myself. And it produced a very intensive period of Work for me, of just translating anything into an effort for awareness. And I found, the last few days, that it started--I started to get lazy again.

MR. NYLAND: Yah, isn't that interesting that somehow or other, it cannot be helped.

Judy: Yes.

MR. NYLAND: Everything we do will become monotony in time. So each time,

~~when~~ if you see that, you have to ~~XXX~~ introduce a new kind of a note or a new approach, or a new wish. The wish in principle remains the same, but it can be applied to different kinds of condition. And therefore whenever that may have been successful, within one or two weeks, usually, it has worn out because you are too familiar with it. It means that if you could create some slightly different conditions, maybe that ought to be helpful . Try ~~XX~~ it in different situations in which you find yourself. Use exactly the same wish for trying, ~~as and~~ as I say, creating, of making that what ~~would~~ can help you as a guide and then be there with you as a presence; and present as a presence, of that what is new, that what can give you more color to your life and gradually changing a totality of an unconsciousness in to little light dots, spread over the whole day; and trying to encourage this 'I' to remain there by continuing the intensity of your wish in many different conditions ~~of~~ your ordinary life. Because the study of a person refers to what he actually is when he is unconscious, to see in what way he behaves and what he is doing during the day and how he spends his energy, for what. What kind of purposes, perhaps, he feels that it is useful and many things where it is not useful and where it even is a waste.

It will make a person much more conscientious about the wish to ~~XX~~ spend energies for the right kind of a person. Because He's interested in the maintenance of his life, but this time for a definite purpose of becoming a man. And therefore when I find that any kind of a task which I undertake gets a little dry, I would ~~like~~ make another task, still retaining the principle, ~~we change, but~~ I put myself in different conditions to see if maybe, at such a time, being different from ~~XX~~ the ~~XX~~ others, I may be able to have the same chance, as you say, of having good results . The conditions of life are so varied that it really is not very difficult to find different situations for ~~my~~ yourself.

All right?

Judy: Yeah, thank you.

MR. NYLAND: Will that be good for another two weeks?

Judy: ~~Yes.~~ I hope so.

MR. NYLAND: Okay. Then we'll talk again.

Judy: Thank you.

MR. NYLAND: All right, Judy .

You know, when we answer one question, you should already start to formulate your next question. Come on.

Fred Curchack: Mr. Nyland?

MR. NYLAND: Yah, all right.

Rred: It's Fred.

MR. NYLAND: Yes, Bred.

Fred: I have a question regarding the quality ~~of the~~ or intensity of my wish. I used to have a great deal of perhaps unbalanced intensity in a wish to have some kind of a big experience ~~of~~ waking up. And I ~~became~~'ve become more balanced and, I would say, simpler in my appraach.

MR. NYLAND: What do you mean by that, more balanced?

Fred: Well, one example is the kind of day I had this week when I awoke with a wish to ~~W~~wok and simply put my wrist watch on a different hand and all ~~t~~through the day, it served as a simple reminder which I was able to--

MR. NYLAND: Did it help you?

Fred: Pardon me?

MR. NYLAND: Did it help you?

Fred: ~~Y~~Very strongly, all day long. Little bits of awareness which did give me a degree of knowledge about myself. But I wonder, looking back at that--

MR. NYLAND: What were you doing when you looked at your wristwatch and then you were reminded? What were you doing physically?

Fred: Many different things. At times, I was walking ~~to the car~~ through the corridor at school and then I ~~c~~could stop--

MR. NYLAND: You looked at your watch and you found it on the other hand.

Fred: Yeah.

MR. NYLAND: And then what happened?

Fred: I was reminded of the wish to create an 'I' that could observe my body

MR. NYLANDN And did you?

Fred: Yes.

MR. NYLAND: What did they 'I' see?

Fred: The 'I' registered my body in a certain position, or posture, or facing in a certain way.

MR. NYLAND: Impartial?

Fred: Yes, there was impartiality.

MR. NYLAND: No judgment?

Fred: Pardon me?

MR. NYLAND: No judgment?

Fred: No.

MR. NYLAND: No liking?

Fred: No liking or dislike.

MR. NYLAND: No descriptions?

Fred: At those times, yes.

MR. NYLAND: All right. How long did they last?

Fred: Well, this is the question that I'm asking. They last for just moments and if I tried to continue the attempt, it's possible again for brief moments, but I realize the potentiality of really waking up, of uniting a series of moments, becoming really bold in an attempt to wake up. And I wondered if, in this desire to really be more simple, that I don't give enough emphasis to the possibility of that happening.

MR. NYLAND: Well, your watch was instrumental to remind you, wasn't it?

Fred: Yes, very much so.

MR. NYLAND: When you lose this attempt ~~and~~ or when the energy is gone, can you look at your watch again?

Fred: Yes, sir.

MR. NYLAND: Make this particular ~~form~~ points of remembrance much closer and don't let it always depend on the watch which ~~is~~ you then know exists, because you can use that watch ad infinitum and still not Work, particularly at the end.

Is this--

Bob Kosut (?): Yes. (End Side one)

MR. NYLAND: Particularly at the end of ~~the~~ a day, because when you look at your watch many times, the attempts--they ~~are~~ tend to get much and much--lesser and lesser, not as much intensity. But if ~~it left you~~ you connect it immediately ~~and~~ when you know you have lost it again, ~~you~~ can look at your watch. You can repeat with the same intensity. You also have to try to make it longer than just a little flash or a little moment.

Fred: Yes, that's what I feel.

MR. NYLAND: Yah. It is very necessary, It's better to make such ~~XXXX~~ attempts, instead of ten small ones. I derive much more of a result for myself ~~and~~ also, to some extent, self-satisfactions or a realization that I'm ~~XXXX~~ able because I need that--that kind of self-reliance that it is possible for me to have an 'I'. And when I make an attempt to keep this 'I' in existence and I actually succeed to some extent, within limitations, It gives me a very good feeling about myself, that an attempt can be full of a result which I wish. And I will have much more encouragement from such an experience as compared to that ten little flashes. The intensity of the ~~XX~~ wish of course will help that and the realization of you then being there and then seeing that what ~~the~~ is 'I' is supposed to see. If you can imagine what is ~~that~~ this objectivity that ~~the~~ an 'I' actually ~~had~~ has, what is

even at such a time, at the flash of a moment, the question of timelessness as simultaneity concept. And when that is there, you will see that you pay more attention to the actuality of that wish being fulfilled and it doesn't go over too soon to a thought or a feeling about it.

Will you try that?

Fred: Yes, I will.

MR. NYLAND: Good. It will be good for another week, I think, Fred. Then we'll have to change it again. All right?

Fred: Yes.

MR. NYLAND: Good.

Arlene Prince: Mr. Nyland?

MR. NYLAND: Yes.

Arlene: It's Arlene.

MR. NYLAND: Yah.

Arlene: During this week, in trying to Work, there was one time when something happened and it was as if the words would be-- almost the fact that I was asleep or the falseness of what I am usually, penetrated through me and it didn't stay in my head. And at that point--

MR. NYLAND: Wait a minute. What ~~was~~ the falseness?

Arlene: It's an experience, it's a realization that I had. I'm trying to give it words to explain it to you.

MR. NYLAND: Yah. But first you must also know what is right.

Arlene: Yes. It just penetrated through me. It wasnt' an experience with words. It was a realization and from that, it called so much of me at that point, the wish to Work - it was as if I was entirely alone and what had to be done had to be done by me. And at times like those, I've experienced it before, it's almost like a gift when ~~it~~ that comes. It gives me a taste of what it is to have a real wish to Work and not just playing around. And I've

tried to keep a question before me for the rest of the week after that happened, of how I could continue with my Work in the way that I live my lif to keep that kind of hunger more available to me.

MR. NYLAND: I think it's a valid question. I think that it is dependent very much on accident in the beginning, you see.

Arlene: Yes, that's what I felt--

MR. NYLAND: You see, it is right when it comes. And when you experience it, you have to give it enough gratitude because such an experience of seeing oneself, particularly when you say alone, to be alone, is an experience which then solely belongs to you. That's almost difficult to talk about it. At the same time, it goes very deep and it has to do with that intensity and depth of a realization of oneself being what one is. I didn't like the word 'falseness' because it is not false. It's a realization of what one actually is in a mechanical automatic behavior, of course, of that what one is as a personality. And that is not false. It is that perhaps, you might say, at a low level or you would like it to be different or whatever other descriptions you want to give it. But usually when one has that experience, you are not describing it and you know you exist. And that is it. At the same time, you say that what is in its possible potentiality. That is the emphasis that--that can be used for a further development, conditions being right and you having a wish conforming with the conditions. It will make a creative state within one and one gradually starts to become more sensitive to the possibility of such an experience. In that way, the accidentalness of the experience will be eliminated, and that what will be substituted is your wish for wanting to continue in a certain way, without wishing to describe any result. All you do is that you describe the particular state that you remember that you were in. And many times you will try to duplicate it and you won't and you won't have the same result because usually there is something else connected with it, that is, the wish to be as you remember.

That affects your attempt. The more open you can be to the fact only of wishing to create a condition suitable ~~I~~, to be in a good enough simple state and having intensely a wish actually to see what might come, even looking at that what might come, still as a miracle, not being able to describe it. And whenever it can be successful, simply accept it. If it isn't, also accept that. But keep on being that way for yourself becausd it stands out as a memory and you might say ~~that~~ that memory of oneself, the way one is, becomes really a symbol of what one wishes to become. You see, the fact of what one sees then of oneself, is such a truth that there's no further description necessary and it is that experience one really wishes to see the truth for whatever ~~it~~ exists, wherever it may be, as ~~almost~~ as long as it _____), this is the truth. It is what I wish.

Live with it. ( ) using it, as it were, as an experience which was lit up and look at the light of it, not the description of the experience.

Arlene: Yes.

MR. NYLAND: That will give you strength. Sometimes one has an idea or an image of God coming to one in a moment. It is as a flash. One sees that. The realization of that kind of light which means, ~~rarely~~ really for oneself, an insight into the condition in which one is, without any further description It is an experience which I don't want to forget, but I don't want to attach all kinds of embellishments. I want to keep it simple as an experience of that what I am in reality, as I am, and the acceptance of that and no further description. All right?

Gerald Schultz: Sir?

MR. NYLAND: Is it Gerald?

Gerald Schulz: It's Gerald Schultz.

MR. NYLAND: Yes, Gerald.

Gerald: How can I apply the concentration that I'm learning in movements clase to a singlemindedness of a wish? I find many times that if I could

And I'm definitely quite concentrating on wanting to do it. And I exclude all kind of impressions from the outside which I really don't want to let in. And even if they do come in, I don't pay attention to them. When you think about a book and you read a certain sentence and it does require much more attention than just superficially reading it, you read the sentence again, or a little paragraph, for the second time, the third time. You try to find out what is really the author aiming at. You concentrate. When you talk to someone, and you become interested in whatever the discussion is, and you want to emphasize certain things with the person and really try to make it clear what is in your mind and you would like to communicate to someone, you won't hear the telephone.

I think it's very easy in ordinary life to create conditions of that kind of intensity of concentration. If you cannot do it [illegible] in the ordinary way when there is a certain velocity or speed with which you usually act, and your body is behaving, slow it down until there is enough to compensate for that what actually is the quantity of the energy which should go into concentration. Because there is not much that is required by ordinary life to distract the concentration, and it can be focused. It's not so difficult, Gerald, but I don't see why you want it. It's not for Work. Intensity of the wish is the exclusion of all other wishes, making that one wish paramount of--that you actually say, that is now an essential quality for the realization of wanting to do something about my life. That is a determination that you simply make in the form of that, I call it, intensity of the real wish and, I say many times, the chaos of all the different kinds of wishes are put together. Gradually, out of that I extract one wish that is for the benefit of my life.

Gerald: When that real wish is there, concentration is not a question for me.

MR. NYLAND: No, but then it goes over in the creation of something and all

the concentration goes over in the creation of an 'I' which then starts to function. Your wish is not needed for that particular moment. The wish is needed to be concentrated on the part of your unconscious being, creating that what could become conscious. And then the process of observation is just an opening on the part of 'I' to be able to see, to observe and to observe in a certain way, without partiality. The concentration is not there. The concentration is in my ordinary life when I go through an unconscious state, having a wish, ~~and~~ that I want to Work on myself. When that has created that what can Work, that is, what actually what can give me the observation and the results in the form of facts about myself, there's no further concentration necessary. Because the concentration on the part of an 'I' is just an openness for an 'I' to function. The more I concentrate on my wish, I have more chance that the 'I' is going to be stronger. But when it is there strong, then there's no further desire on my part to do anything about this observing. Observing becomes a very obvious fact for an 'I' existing, but if I wish to create an 'I', in the first place I have to have the wish. If I want to do it as well as I can. Of course I concentrate as much as I can. And then the result is the condition of an 'I' existing in a certain surrounding where it can start to function and naturally the value of an 'I', that is, the capacity for its own operation, is determined to a great extent how much I wish it.

Separate those two because otherwise you mix it up so much ~~XXX~~ with an 'I'. An 'I', when it exists, actually is in observation of that what is taking place. You might say, ~~(in quotions)~~ the impressions ~~(?)~~ which an "I' receives are ~~XX~~ of course sharper depending on the maturity of the 'I'. If an 'I' has grown up sufficiently, then of course it's almost automatic that it will observe you. That's the function. That's the reason it was created and that is the property of an 'I'. The concentration of all that comes before that. I wish it with all my heart. I only wish for the existence of an 'I'. Then

a new state happens to me, that state of consciousness. And there's no concentration in that. There's only a result, that the existence of myself as pure, as free from thoughts and feeling as this 'I' can actually produce.

You see that?

Gerald: Yes.

MR. NYLAND: If I start to define an 'I' in concentration, that 'I' is not partial any more because I assigned to it something that belongs to my unconscious existence.

Gerald: It's clear to me there's a separation between the concept of concentration and Working on the wish. That's clear to me; but what's been starting in me doing the movement is that--

MR. NYLAND: No, no, you're back again in the movement. Do you remember I explained about movements not so long ago?

Gerald: Yes, I was--

MR. NYLAND: Okay. Listen to it again. If you want to apply to the movements, all right. I don't think we want to go into it now. Is it helpful for the ordinary process of wanting to Work?

Gerald: Yes, it is.

MR. NYLAND: ~~How?~~ Can you recall enough to think about it?

Gerald; Yes, I can.

MR. NYLAND: Okay. Good, Gerald.

Richard Cohen: Mr. Nyland?

MR, NYLAND: Yah?

Richard: It's Richard Cohen.

MR. NYLAND: Yah.

Richard: ~~Remember in~~ For a number of years I worked as a result of being stimulated by the ideas, of ~~our activities~~ objectivity, and the potential that they carried as I saw it, ~~from~~ in my life. And recently, I get ~~such~~ certain experiences which are

of a little different source which make me wish to Work. But it seems to happen in a different way. There's been some times where it's taking place like it's a result of being affected by people who are having difficulties and not knowing what to do or how I could help or being affected by nature in a certain way, and feeling the limitations of what I know. And at those times, there have been times I felt compelled to have something objective there, but it doesn't take place in the form of observing my body, in the way it had in the past or still often does.

MR. NYLAND: How does it take place?

Richard: It seems to be like one thing, to just really open up immediately to something objective and I don't know how to describe exactly what I do. It's characterized often by a very deep kind of silence, and there is a much greater non-identification as a result.

MR. NYLAND: I think, Richard, there there is a result of making attempts and where, in the beginning, one does create an 'I' for that purpose, there is a possibility that I change the state of my being. ~~Whether~~ When I'm now making attempts of that kind, they also have an effect on me, not only in the acquisition of more knowledge about myself, but & seeing & more and more the different processes that take place in a personality. And I don't define that because I really don't know enough about it. ~~because~~ But it creates in me a certain stage in which I'm very much more at home from where I can actually see what is happening, and not having to put it in words in the form of, this an ~~obser~~ ——, this is an observation process, or this is impartiality. It becomes part of my being, of living on a different kind of a level than before and, because of that, I know it is different from what it used to be. At the same time, there is an expression that I feel within which belongs to me and has definitely the coloration of an objective value. I think the objectivity is still very small, but it is becoming

effective - it will affect me in the state in which I am and I will start to walk in a different kind of a way - I say, walking on impressions instead of walking on air. It changes the level of my being at times, partly because I remember the results of experiences when I make an attempt for Working and in the creation of an 'I'. And sometimes it is as if that 'I' is there and I don't have to create it but there is a resultant within myself of an acknowledgement of something of that kind existing and perhaps partly becoming part of me. Would that explain it?

Richard: Yes.

MR. NYLAND: It is right, but you ~~XXXX~~ also will ~~say~~ see that that will disappear after some time until an 'I' can take up permanent residence in you. That is, when an 'I', with its objectivity, has started to change different functions in a person, the first function, which is obvious, is a changing of a feeling to an emotional state. And that is really a very interesting function because it does mean that something else actually is becoming actual which was potential before. We simply say that (the) SOL-AL-SI of the Kesdjanian body has been started to be formed. At the same time, it's also a beginning of something I call Soul, or perhaps the development of an intellectual body. But it is very much in its infancy and, as you know, in the DO-RE-MI of that scale, it really is nothing else but a gestation period in which there are certain changes ~~we~~ that are doing--~~that~~ are taking place, but there is nothing as yet that is being born. At the same time, the experi for myself is very valuable because not only is it different, it also creates for me a very definite wish to continue with it, and a realization of that what is right, also an acknowledgment of a level which is different and, to some extent, even the detachment from my unconscious state. But you have to continue to feed that. And the only way to feed ~~that~~ it is by the re-creation, time and time again, of this 'I'. Because if it leaves you, it has to be re-created; even if you have it, it might diminish. You have to

give it more and more food in the form of your wish to wake up. All right? Yah?

Idele Conaway: Mr. Nyland?

MR. NYLAND: Yah.

Idele: It's Idele.

MR. NYLAND: Yah.

Idele: Recently I've had--I had an experience, and generally I do, that indicates to me that this has to do with my aim. It indicates to me that really--

MR. NYLAND: Just say it simply.

Idele: It's like it's changing ~~a changer (?)~~, that really there is no place to go. It's not that at all. It's like, whatever the experience is, it throws me back to--brings me back to this reality, this lifetime, and this form, almost with a wish to attack it with gusto because that's all there really is. And that in itself has become a kind of aim for me which has to do with flexibility, with awe for the unknown, but it's different. You know, it's not what it used to be for me, like a religious sort of thing. And for me, this is quite a change. And the other night - also I'm a little influenced by Don Juan, the idea of meeting life like a warrior, and like Gurdjieff is a man whom I picture as a man, an actor on a stage, and--

MR. NYLAND: It's very good--

Idele: --but I'm concerned because--

MR. NYLAND: Yes, and it becomes important.

Idele: --because you answered me Thursday night, you know, and after the meeting, when I talked about ~~to my~~ friends, I don't know if you remember that, but--

MR. NYLAND: ~~Tell me about it.~~ I remember it.

Idele: And you talked about ( ) as having a real latitude: Frank helped when one has a friend, ____ assumes that's an ~~is~~ equal. ) and ~~that made~~ me realize that (

MR. NYLAND: All this is right, but when you go from the religious attitude, perhaps in changing, it will go into an emotional state. And all of this is connected with a great deal of feeling, but you have to be careful that the feeling is also pure. When that will continue to include all kinds of forms of life, there is much more of a reason for you to wish to have an aim. Don't separate it. Don't say it is for you, is your aim. It engages you at the present time and it is sufficient. For the time being, it will give you a great deal of value but the ultimate aim is a little different. It is for you to become that what you should become for yourself as well as for the totality of something that you don't know, as yet, enough about. And then your religious feeling will come back. Yah? You see that?

Idele: Yes.

MR. NYLAND: Maybe not in the way you're at the present time ~~fixed~~ think.

Idele: I think it has to.

MR. NYLAND: I'm only warning you. Don't lose yourself in too much emotional aspect.

Idele: I don't see it that way at all.

MR. NYLAND: Good. As long as you then wish to continue to Work--

Idele: Oh, yes.

MR. NYLAND: But it still has to be dependent on ~~re~~acquisition of more and more knowledge of yourself.

Idele: Yes. I was just going to say that maybe I don't put my aim far enoough ( ).

MR. NYLAND: You could put the aim every say. ?

Idele: Okay.

MR. NYLAND: Don't forget objectivity. Don't forget impartiality, that many times you get lost in good feelings.

Idele: Mr. Nyland; I don't want good feelings. I want to be awake.

MR. NYLAND: That's right.

Idele: That's all I really what I want.

MR. NYLAND: In that way, it's right. I'm only warning you. I'm warning you - at the same time, I say to continue.

Idele: Okay.

MR. NYLAND: All right. Good, my darling.

Well, come.

It's interesting, isn't it? There's always a certain time, after we have talked, and a few questions, and so forth, it seems as if then there is a little bit of a satisfaction - partly that you have had enough and that you really don't want to think any further about Work because maybe that what we have talked about is sufficient. And you make a mistake because, if you haven't spoken, you're profitting too much from what someone else has said. Work always remains a very personal question. You have to solve your own problems. You can derive stimulus from other questions, thinking that they are the same as what you have. It is not true. You really have to express it for yourself in which you realize that you only know really the question when you want to express it and put it in words, if you can. And don't use that what someone else is doing, as it were, for you. You cannot, in this kind of Work, sit like a sponge and observing whatever there is from someone else. At certain times, the sponge has to be squeezed out. You've got to be completely empty at times. Then you will ask a question. But you must realize that the question has to come from yourself and that really, as I say many times, whatever is the level that one now can remember the few things we did talk about, does not as yet entitle you to be quiet. XX

A meeting has to be continued as long as there is a chance of XXX discussions of that kind of reality and a spiritual life wishing XXXXXX to start

to grow and for which you will need food. The real food that you need is an answer to your questions. If you can take an answer as if actually it did apply to the conditions in which you are, perhaps that may be satisfactory although I ~~XXXXXXXXXXXXXXX~~ doubt it. Each question should be answered in accordance with that what is required for the person who asks the question. And each person, in his own wishes for wanting to Work, always will have different experiences which belong to him himself. They are not the same as someone else. Ultimately, of course, they all become alike, and then they face the total problem of how to really make a Soul. ~~XXX Out of~~ But this, we're still talking very much in earthly terms. And you have to help yourself to make such attempts of wishing to formulate because that is the only way by which you will grow much more than by just listening to someone else asking the question.

Judith Conty: Mr. Nyland? (Laughter)

MR. NYLAND: Yes? I always know ~~you would~~ when I start to accuse you a little bit you will feel ( ). All right. What is your question?

Judith: A couple of weeks ago I wrote you a letter about my relationship ~~of to~~ asking questions about Work. And my inability to I get to a point in myself where I would-- go deep enough so I could really see what's important and what my question is, and the feeling on a more superficial level that there are no questions, and that leads me to a place of complacency.

MR. NYLAND: But when you discover that, you don't want to be complacent. Or do you?

Judith: No, I don't.

MR. NYLAND: No. So that is the answer in itself. I see a certain state of myself which I don't really like ~~and~~ or is not in conformity to an aim when I say I want to grow up and become, let's say, harmonious. And so I cannot be contemplating or be in complacency because I have a very definite desire to

get out of it and to do something. And the only way I know what to do about it is to return to make attempts to wake up or to become more conscious and conscientious. So I force myself because I cannot stand that state, to do something about it and get out of that state into another one. And then, ( it would be the ) emphasis again and again to wish to Work. That was really what you ~~wanted to ask~~ wrote about.

Judith: I think so.

MR. NYLAND: And after some time, you will find your own answer, as long as a person remains interested in living. As soon as that deadens, then of course complacency is the best way to remain asleep. But when there is finally - and it does come to a person - a little bit of this Anulius - I happened to talk about it the other day - of the involutionary law, which I stop at a certain point when I wish to become connected with evolution, that Anulius is the one thing that helps me not to fall asleep. And it reminds me that it will not allow me to be complacent. All you need to be a really, a constant wish for an aliveness so that that life what then becomes expressed and forms of course different ways of behavior and feelings and thoughts, that something at the same time keeps on scrutinizing it as to the value of where the life energy is going, and that you will come to a point of discerning ~~descending~~ to that what sometimes requires your energy is not right, you should do something about it. You will do it, as long as one is alive. If there is a desire for living, for a person who grows up, he will never be satisfied by the repetition of that what is already so-called old hat. He will wish ~~XXXXX~~ to continue to find out, constantly, move forward, in which his life can be expressed. And in that direction, he will never let up or ~~growing~~ away from the idea of wanting to grow into new forms. ~~And~~ when Mother Nature tells him, even that she prevents him from becoming conscious.

So you say I didn't answer your letter, but I thought you would come

to the same conclusion. And you do.

Judith: Yes.

MR. NYLAND: All right. Good.

Jerry Prince: Mr. Nyland?

MR. NYLAND: And it's much better, you see, that I didn't answer.

Judith: I understood that.

MR. NYLAND: Yes. You see the value. When a person can be encouraged to wish to Work, there is something that is set in motion within himself. And nothing can really produce that than only that kind of a wish, which is there even if it is small. It is much better that one follows that what is one's own inclination so that one can become fully responsibile for it, instead of becoming dependent on someone else telling or even reading out of a book. If your life is your life, it can become your own when you allow it to express itself in the direction of continuation of wish to continue to live. If I don't do that, I kill it. But if I believe in the eternity of life itself, then of course, association with that will concentrate on me to wake up to it.

Yah, who was it?

Jerry: It's Jerry, Mr. Nyland.

MR. NYLAND: Yes, Jerry.

Jerry: In this past week, I have known very much my need for Work and yet I like to believe that I could, and for that reason, even though I made attempts, they weren't successful.

MR. NYLAND: They were not?

Jerry: I was not.

MR. NYLAND: When you call success, Jerry, what are you looking for?

Jerry: Something impartial observing me.

MR. NYLAND: You mean you could not have certain expereinces in which there

could be impartiality.

Jerry: No, there wasn't.

MR NYLAND: Jerry, if you do something that has no interest, than only doing it for the sake of doing it, couldn't you see yourself then impartially? I say, sometimes, as you know, walking with an empty suitcase in your room, back and forth, absolutely no reason to do it, only for what? To be able to observe yourself, someone? present, but impartially. I think you have to create such conditions for yourself in your daily life when there's very little desire on the part of your ordinary unconscious self to describe what you are doing, ~~without~~ or to have any particular opinion about liking or disliking yourself and I am quite certain there are many, many times where that happens where it is completely equal to you. We talked a little about it on Thursday. You remember even this .

Jerry: I know. The difficulty was that I seemed-- what I carried ~~was~~ as a wish, was also--I also seemed to carry with me that self-defeat, or lack of belief, ~~Equally~~ equally strong.

MR. NYLAND: Jerry, when you carry your wish, you just let the wish be there all by itself and tell the other stuff to get out. Try it again, Jerry.

Jerry: It's better now. It 's just what happened was there were just two days in a row where I was very active, physically, and I--that kind of consideration didn't even come up so that somehow the attempt, I could just make an attempt and there wasn't that disbelief. It sort of came upon me before the realization that I can Work can upon me, before...

MR. NYLAND: ~~Did~~ Then you know the answer? Keep busy.

Jerry: Well, in the midst of that, I couldn't see it. I ~~XXX~~ couldn't see what to do.

MR. NYLAND: But now you know.

Jerry: Well--

MR. NYLAND: Put it's on a piece of paper. Take it out of your pocket and read it. You continue.

Are we at the end:

Voice: Just about.

MR. NYLAND: ~~Are we stopped~~ Already or not yet?

Voice: Not yet:

MR. NYLAND: We drink to Gurdjieff. Drink to him. If you can imagine, perhaps, you ask yourself, where is he? If there is part of Work in you, there is part of Gurdjieff with you because he represented Work as a man and he wished for himself to become conscious and conscientious and also that ~~they have~~ he has an 'I' ~~XX~~ with a will.

END TAPE

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